A

SERMON

Preach'd at

St. *JAMES*'s Church,

Westminster, *April* 2. 1696.

UPON THE

DISCOVERY of the late Horrid Conspiracy against the PERSON of Our Gracious

KING *WILLIAM*.

By *JAMES SMALWOOD*, Chaplain to the Right Honourable the Earl of *ROMNEY*, &c.

Published at the Request of the Parish.

LONDON, Printed for the Author, and Sold by *E. Whitlock* near *Stationers-Hall*, 1696.

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Matth. XIII. 13.

Seeing, they see not; and hearing, they hear not; neither do they understand.

THese Words are a short Character of the *Jewish* obstinacy against the clear Light of our Saviour's Gospel, and the undeniable Testimonies that did attend it.

But I design not at present to Discourse upon that Subject. Certain it is, our Saviour Christ both taught and did such things as none but God, or one acted by a Divine Power, could possibly have taught, or done. And therefore those Men that were Eye Witnesses to all his Miracles, and saw him daily and hourly perform such things as were contrary to the course of Nature, and above the Skill of any Impostor, nay the Power of Angels or Devils to perform, and still would hold out against all those Condescending Demonstrations of his Power. Those Men, I say, were most stupidly perverse, and were deservedly given over as Brute Creatures, beyond Conviction.

And indeed our Saviour speaks these words out of an Ancient Prophet, as an accomplishment of a Curse fore-bodied upon that People: *In them*, says he, *is fulfilled the Prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.* Ver. 14.

And

And I could heartily wish the Prophecy had been fully compleated, and had ended there; it were well if it did not reach down even to our times, and that there were not even amongst us *Christians* some to be found, that are as obstinately blind as ever the *Jews* were; Men that will not see even *in these their days the things that belong unto their Peace.* Tho' God Almighty in the distribution both of his *Mercies* and his *Judgments* has sufficiently manifested himself to the World; yet *seeing, they see not, and hearing they hear not, neither do they understand.* Luke 19 42.

The Text being thus brought down, and made applicable to our own Times, I shall first lay down these two Propositions, which seem to be intended by it.

First, That it is the highest contempt and grossest affront that can be offered to the Divine Majesty, for Men, after the clearest manifestations of God's *Power* and *Wisdom,* still

ſtill to hood-wink their Underſtandings, and to perſiſt in Blindneſs.

Secondly, That it is the heavieſt Curſe that can befall Men, to have *their hearts waxed*
*Mat.*13.15. *groſs, and their ears dull'd, and their eyes cloſed*, and ſo to be forſaken of God. And then,

Thirdly, I ſhall enquire who they are that may moſt deſervedly be judged to fall under this Curſe.

I. It is a high affront to God, after the cleareſt demonſtrations of his *Wiſdom* and *Power*, for Men ſtill to perſiſt in Blindneſs. And the Reaſon is this; becauſe it is a plain deſpiſing of God's two chief Attributes, his *Wiſdom*, and his *Power*.

1. It is a contempt of his *Wiſdom*; the Wiſdom and Knowledge of God is like himſelf, Infinite. By this he is able to penetrate into the hidden Thoughts and Contrivances of the Hearts of Men, and to diſcover all their ſecret and conceal'd Deſigns.

Woe

Woe unto them, says the Prophet *Isaiah, that seek deep to hide their Counsel from the Lord, and their work is in the dark, and they say, who seeth us? Surely your turning of things upside down, shall be esteemed as the Potter's Clay.* Isa. 29. 15.

God knows the whole Bent and Inclinations of Men; for he first endued their Minds with what Faculties and Powers they have: He that made the Heart, surely knows all its Turnings and Windings, all its Corners and Labyrinths. Thus holy *David* argues, *He fashioneth all the hearts of Men*; and therefore, *he understandeth all their works*; that is, the Works acted in their Hearts, in the innermost Closets and Recesses of the Soul; he needs no Spies to inform him of Men's Consultations, all things are naked and open to his Eyes from all Eternity. By vertue of this Infinite Knowledge God is privy to all Plots, be they never so closely laid: How successfully might Men carry on their Plots, if they could be but once assured that no body plotted but themselves! Psal. 33. 15.

But

But this is sometimes apt to startle them, and make them less Confident of their Projects, when they have a Suspicion that others are at work too, and such as are every way equal to themselves in Cunning and Conduct. Now in this Particular, God by his Infinite Knowledge has a vast Advantage against all the Policies of Men: As they Plot, so does he too; he has Designs as well as they, and Designs beyond them; he is always present at their Cabals, and Consults, and shifted Meetings, and therefore can trace and observe their Motions. And it's wonderful to consider, what Methods and Instruments God Almighty is sometimes pleased to make use of, to baffle the most Dark and Secret Conspiracies: How he does sometimes employ his very Enemies for the promoting of his own Cause: How he can inspire sometimes some of the very Agents to betray the Villanies of their Fellows: How he can govern and over-rule both the Understandings and Wills of Men, as shall best serve his own wise Purposes and Decrees. Let Men design things never so warily, and make them never

ver so secure, even to a Confidence of an *Infallibility*; let them reckon of it as a Blow that cannot miss, yet after all God can defeat and frustrate them; he can clap in his Arm just between the Dagger and the Body; he can, as the Prophet *Isaiah* speaks, *Put a hook into the nose, and a bridle into the lips* of a proud and insolent Enemy, and can *turn him back by the way that he came.* Isa. 37. 29.

If therefore God be of that Infinite Knowledge, as to be always present to Men's most retired Thoughts; if he sees from all Eternity every little Occurrence that can either further or prevent their Designs, how plainly do those Men contemn and villifie God's Omniscience, that perceiving all this, will still be driving on their foolish Plots, and will not comply with the present Government of Affairs, tho' they know God governs all: Which brings me to the Second Attribute of God, which these Headstrong Men by their conceited Devices do plainly affront, and that is his *Power.*

2. The *Power* of God is almighty, irrisistible, and uncontroulable: 'Twas he that *made the Heavens and the Earth*; and then we may well make the Prophet *Jeremy*'s Con-
Jer. 32. 17. clusion from it, that *nothing is too hard for him*: He that with a Word made this great Fabrick of the World, may surely with the turn of his Hand manage every thing in it so as to be subservient to his Will.

But not to insist upon that wide and extensive part of God's Power, which must be acknowledged in the Government of the World, let us consider it only as it can govern the Hearts and Minds of Men, that so those Men that will run blindly in an Error, and will shut up their Eyes against the plainest Convictions, may, if they please to abate a little of the Heat of their Tempers, and to mitigate their Passions, return once to a better mind, and forsake that *Jewish Stomachfulness*, which is directly opposite to the gentle and *mild Genius of the Gospel.*

That

That God therefore has a Sovereign Power over the Hearts and Paſſions of Men, as well as any other part of his Creation, is as certainly true, as that he himſelf was the firſt framer of them. He that can *ſet bounds to the Sea, ſaying hitherto ſhalt thou goe, and no further*, can alſo quiet and ſubdue the moſt ſwelling Thoughts and diſorderly Affections of weak Man; he can let them looſe, like the Winds, when he pleaſes, and for Reaſons beſt known to his Wiſdom, to bluſter and make diſturbances in the World a while, and when they have finiſh'd the work that he deſign'd, he can call them back again, compoſe and quiet them in an inſtant. *Dicto citius tumida æquora placeat*, *Virg.* he can *rebuke the Winds and the Seas*, and *Mat.* 8, 26. make the black Cloud that was charged with Thunder, and ready to burſt upon us, paſs gently away into Smoak and Vapour.

Therefore, not only the Wiſdom but the Power alſo of God appearing evidently to

be thus great, and irreſiſtible, what Notions of God muſt we ſuppoſe thoſe Men to have, who will not ſubmit to *His* Government, and that which is ſo ſignally appointed by him? What ſort of Spirit muſt influence the Minds of theſe Men, to make them ſo reſty and untractable under a meek and merciful Maſter? What makes them, as the *Jews* of old, to rebel againſt *Moſes*, whom the Lord has, as a Guide and Ruler, ſet over them, and who has ſafely conducted them through many Dangers and Difficulties, and long for ſome *Foreign Egyptian Pharaoh* to bring Slavery and Bondage upon them, and to blacken the Face of their Religion, and drown the Light of the Goſpel in a thick Darkneſs? Nothing certainly can be ſaid of theſe Men, but that they are perfectly infatuated, and wilfully in the wrong.

II. And this leads me to the Second General, namely, That it is the heavieſt Curſe that can befall Men, to have their Hearts thus waxed groſs, and their Eyes dulled.

And that Curse God sends upon them for Two very good Reasons:

1. Because they will not consider the *Judgments* of God.
2. Because they will not consider his *Mercies*.

1. It is a great Curse not to consider the *Judgments* of God. King *Pharaoh* was an eminent Sufferer under God's Wrath upon this Account: For we read, the longer that he resisted the Judgments of *God*, the more was his wicked Heart hardned, till at last he arrived at a monstrous degree of Hardness, having been, as the Text tells us, hardned under *Ten Plagues*. And the whole Nation of the Jews have a long time been, and still are, a lively Instance of *God*'s Indignation for this Sin of Obstinacy, after many and great Judgments, for their Correction, sent upon them.

2. It is a great Curse not to consider the *Mercies* of *God*; and this we find charged as the

the highest piece of ingratitude upon the People of *Israel*, that *they remembred not the Lord their God, who had delivered them out of the hands of all their Enemies, neither shew'd they kindness to Gideon*, who had been their Deliverer, *according to all the goodness he had shewed Israel.* God resented it highly that they were ungrateful to *Gideon*, whom he had made the Instrument of their Deliverance; *Gideon* that Mighty Man of Valour that demolished the Idolatrous *Altars of Baal*, that often hazarded his own Person in Battle against their Enemies, and at last Conquer'd and Subdu'd them. And yet for all these his good Services, that they should make such unkind and unworthy returns to him, God we read was very much displeased at them, and as a token of his great displeasure, we may read afterwards what a Curse God laid upon them; for not long after they became a Prey to their Enemies.

Judg. 3. 34.

Jude 6. 12. 6. 27. 9. 17.

And that which aggravates this sort of Sin, and provokes God's anger against it,

is

is chiefly, that it is committed againſt our own Knowledge; we ſee and feel God's Mercies and Judgments, and yet we are ſtill ſo perverſe and incorrigible as not to be prevail'd upon by them; neither the Afflictions that God exerciſes us with, nor the Deliverances that he works for us, make any impreſſion upon us. We, I am ſure, of this Nation, have often been tried by both; God has uſed all means both to ſweeten our Blood by gentle Lenitives, and to purge it by ſharper Remedies; and if there ſtill are found amongſt us Men that will not be *Converted, and be Heal'd*, they muſt be given over as Men in a deſperate Condition, and beyond Cure; which brings me to the third General, and that is, *Mat.* 13. 15.

III. To enquire who thoſe Men are that may deſervedly be thought to fall under this Cenſure? And there are two ſorts that I think moſt juſtly do, and thoſe I ſhall not ſcruple openly to name; one is the downright profeſſed *Papiſt*, and the other is he that affects to be call'd a *Jacobite*; Men tho'

tho' of different names, yet both embark'd in the same Cause, and both full of the same turbulent Spirit.

1. What Spirit the former of these are of, not only their Actions all along, but numbers even of their own Books do inform us. It is a Spirit that does not only thwart the orderly and peaceable Principles of Christianity, but is contrary to Humanity it self. These Men by Plots and Conspiracies, by Fire, and Sword, and by Subverting the Peace and Order of the World, have always endeavour'd to promote and advance their Religion; nay, they value not the Sacrificing of Kings and Princes to the accomplishing their Wicked Ends and Purposes; as if the God whom the Christians Worship, were not a God of Order, but Confusion; and Kingdoms and Societies of Men were form'd for no other end, but to be a Victim and Burnt-Sacrifice when ever any warm Zealot or bigotted Priest should so think fit. But what a scandal must this be all this while to the Christian Religion? what

what exact representations of Christian Love and Charity here are? how far more honourable apprehensions of the Divine Nature had even the Heathens themselves, than these Men? *Dii Immortales ad usum hominum fabrefacti pænè videantur*, says *Tully*, the Nature of the Gods seems to be exactly framed for the use and benefit of Mankind.

But when Religion once comes to supplant Moral Honesty, and to prescribe Rules contrary both to the Natural Compassion of Mankind, and the peaceable Laws of the Gospel; when it once teaches the absurdest and most dangerous Maxims, as, that Equivocation in some Cases may be used, that Men may tell Lies upon some Accounts, or that to kill a Man for God's sake, is no Crime, when it serves to no other use but to enflame the Tempers of Men, and set a sharper edge upon their Spirits, and so to make them ten times more the Children of Wrath than they were by Nature; then surely Religion loses its Nature, and ceases to be what it pretends: For what is Religion good for, but

to reform the Manners and Dispositions of Men, to restrain Humane Nature from Violence and Cruelty, from Falshood and Treachery, from Sedition and Treason. It were a great deal better for the peace and quiet of Mankind that there were no such thing as Religion, and that Humane Nature were left to the conduct of its own Inclinations, which in a great many Men are mild, and merciful, than to be acted by a Religion which inspires Men with so wild a Fury, and prompts them to commit such Outrages.

This is the Spirit of the former sort of Men, which I speak not out of any virulency or rancour against them, but what may be justified out of hundreds of their * own Authors. And truly, if my Text may be justly applied to any sort of Men in the World, it may certainly to this; Men who will not open their Eyes to the light of the Gospel, but cast all the mists and shadows before it they can devise, to hinder both themselves and others from being enlight-

* *Lessius. Molina. Escobar. Filiutius*, &c

nod, and convinced by it. These Men, and the Images they Worship are both alike, and we have them very well describ'd in the 115th *Psalm. Eyes have they, but they see not, ears have they, but they hear not,* &c. *they that make them, are like unto them, and so are all they that put their trust in them.* So much for the former sort.

Secondly, And truly the latter sort of Men, they that love to distinguish themselves by a Name, are as much to be Condemn'd as the former. The *Jesuite*, and the *Jacobite*, are equally well-wishers to the present Government; but one thing may be said of both of them, they neither of them do their Masters, from whom they take their Name, much Service. 'Tis true, I have so much Charity for the latter, as to think their Principles are not so much tinctured with Blood as those of the former are: I cannot think that all their *Obedience*, and *Long-Suffering*, and *Passiveness*, and *Submission*, are already changed, and quite gone over into the other Extreams of *Cruelty*, and *Treachery*, and *Murder*; Vice has

its Degrees and Progresses as well as Vertue; and as no Man can by one single Act of Piety, or Charity, or any other Vertue, nay not by a few repeated ones, deservedly arrive at the Character of a perfect good Man; so neither do I think that a Man can all on the sudden, tho' some of the School-Men Teach otherwise, become an Accomplish'd and Compleated Villain. However, if we may judge of these latter sort of Men from this late Barbarous Conspiracy, wherein, upon invincible Testimonies, we are assured some of them were engaged; we have all the Reason in the World to put no fair Construction either on their Actions or Intentions. But I would gladly know what Reasons these Men can give for their mighty uneasines under, and their endeavourings to subvert the present Government? I cannot conceive any, unless these Three may serve for some, either,

I. They are dissatisfied with the present King; Or,

II. They

II. They long for their former Master. Or,

III. They have some Pressures of Conscience laid upon them.

1. As for the first, How can any Reasonable Man be dissatisfied with our present King? If they dispute his Right, was he not called in by the Voice of the People, which is the same with that of God? Was not the Kingdom just running into Anarchy and Confusion? Our holy Religion prostituted and left defenceless? The Laws of the Land made of no Force or Activity? and all occasion'd by the Vacancy of the Throne? And who, I would know, when the Helm of the Government was thus *shamefully* left and deserted, had a more *rightful* and *lawful* Title to step in and save our sinking Ship, than our present King? He wss no Subject, therefore no Usurper; He was a Prince wholly independent of the Power of *England*, and so nearly related to the Throne, that he was rightly

rightly and justly concerned to see it fill'd, and the Government kept upon its ancient Bottom (if it may be said to have had then any Bottom at all, when it was so unfaithfully undermined) This was an honourable and just Action, and what Men of all Principles, I mean all Protestants, were then very well satisfied with; and why they should not be much more so now, unless it were the Novelty that then pleased them, I cannot imagine. Indeed, I rather think that we have much more Reason now to be satisfied than before; for now a long time his Authority has been confirmed and ratified by the Estates of the Nation, with whose Determinations all private Subjects are bound to acquiesce; this makes him our *Rightful* and *Lawful King*. But what should equally engage the Hearts of his Subjects to him, is the Goodness and the Prudence of his Reign over us. His exemplary Courage abroad against his open Enemy, and his sedate Conduct at Home amongst some ungrateful and untractable People. Indeed, all his Vertues do sufficiently recommend him to the Love of his People.

ple. And if after this indisputable Right to the Crown, and those good Qualifications of a Governour, there are still those Men amongst us, that, like the ancient *Israelites*, will murmur against God and his Servant *Moses*, if they will plot against, and maliciously conspire the Destruction of our good Deliverer, they must expect to have the same Vengeance fall upon them, as did upon *them*; God will *rule in the midst of his Enemies*, and if they will not bow to his gentle Scepter, he can take up a Rod of Iron and break them in pieces. It is a Saying of a King represented to us by our Saviour in the Gospel, *Those mine Enemies that would not I should reign over them, bring hither, and slay them before me.* Luke 19.27.

2. The Second Reason, why some Men are dissatisfied with the present Government, may be their Longings after their ancient Master. Why truly, this carries a fair and a specious Face outwardly with it; there are some Allowances to be made for Humanity and Compassion; and the Afflictions of a Friend or a Neighbour, and much more of a

a Prince, do naturally touch the Bowels and Affections of Mankind. But if you will either recollect the Unhappineſſes of the laſt Reign, or conſider how great our Miſeries might probably have been, if the late King ſhould have happened to be brought in by the help of a Foreign Power, no reaſonable Man, I am ſure no true Son of the Church of *England*, ought to be diſcontented with matters as they now ſtand.

1. If you will recollect the Unhappineſſes of the laſt Reign: In what a Condition was both the Church and State like then to have been? How did Idolatry creep into the Worſhip of the one, and Arbitrary Power invade the Priviledges of the other? The Laws of our Land were infringed and trampled upon, the Governours of our Church were impriſoned, our Univerſities were poyſoned with Errors; indeed, *God Almighty* was pleaſed to let all their Deſigns be carried on ſo far, as if he were reſolved to bring us juſt to the Mouth of Deſtruction, that ſo his Goodneſs and Omnipotence might appear the plainer in our Reſcue.

2. Let

2. Let us consider the Miseries we might probably have fallen into, if the late King should have happened to be brought in by a Foreign Power. The Principles and cruel Designs of Popery may plainly be understood by any who have a mind to it, we have had Trial and Experience enough of them in this Nation, especially now lately we have had a dismal and horrid View, tho' (blessed be God) it was but a transient View of the true Spirit and Temper of that Religion. But then to consider the Tenets of that Religion, joyn'd with a natural Implacableness of a Man's own Temper, and that exasperated not only by the Instigations of vile Men about him, but likewise by the inflaming vexatious remembrances of his own Losses. All this, I say, put together, what could be expected from the Success of such a Design as this? Good God! to what a height of Barbarity would their Insolence and Rage have drove them, if their Plots had taken effect? There is no expecting *Grapes of Thorns, or Figs of Thistles.* Mat. 7. 16

The Foundation of this true *Romish* Attempt, like that of ancient *Rome*, was to be laid in *Royal Blood*; and what After-works were to be expected from such Beginnings?

And now, since by the undeserved Mercy of God to us, we have escaped their Rage and Fury, can any Member of our Church have any Adherency to the Maintainers of these bloody Principles? Can any Professors of the true and peaceable *Faith* of Christ have any Affection for the *Defenders* of such a *Faith* as This? In short, to use the words of *Ezra*, *Seeing that thou our God hast punished us less than our Iniquities deserve, and hast given us such a Deliverance as this, should we again break thy Commandments, and join in Affinity with the People of* **These Abominations**, *wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?*

Ezra 9. 13, 14.

But it was not only Popery that was coming in upon us, but a *Foreign Power*. When God threatens his People with the severest

sort

sort of Foes, he adds this as the most aggravating Circumstance, *I will bring a Nation upon you from far; a Nation whose Language thou knowest not, neither understandest what they say.* Jer. 5. 15. Nor was it only a *Foreign Power* that was coming, but a *Power* that has hitherto exercised the greatest Inhumanities, a *Power* that has disturb'd the Peace of Christendom, a *Power* that, were not the *Power* of God greater than it, would over-run all the Bounds of Right and Wrong, and would swallow the whole World without Remorse, and make the very Church of Christ a Prey to its Insatiableness. I would therefore have those Men that are Well-wishers to their Old Master, as they term him, consider, they cannot have him without this *Power* we have been describing: And how small Gainers either their Master or themselves would be by this *Power*, if it should prevail, may easily be guess'd from the many *wonderful Lovingkindnesses* and Mercies it has hitherto been guilty of in all its Conquests.

Thirdly, The third Reason why some Men will not comply with the Government may

be some pressures of Conscience they may pretend to be laid upon them; but what those pressures are, who can tell? Sure I am, a great many are taken off; here are no Persecutions now for Conscience sake, no Imprisonments for bare Non-compliances; nothing that is heavy or grievous to the Subject, but what the misfortune of a War makes unavoidable. But one thing there is thas lies heavy at the bottom of some Mens Stomachs, and that is some *Oaths* and *Obligations*, and *Subscriptions*, which the Wise and Great Council of the Nation think proper to be taken, and entred into. And when the Government has thus determin'd them to be proper, I think it no offence to any any Man's Conscience to comply with them.

The Throne became vacant by *Cession*, or *Desertion*, and the next Heir by Rightful Succession was placed in it by the hand of God, and the consent of the People; which was solemnly confirm'd by the Three Estates of the Government. Then forms of Oaths of Fidelity were Compos'd and Tender'd to the People, and undoubtedly with

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the greatest Prudence, and Wisdom, for Men are apt to sit loose in their Obedience, without the restraints and ties of Conscience, and then nothing but Power can keep the wavering parts of such a Government together. The People are a fluid Body, like the Sea, and every Wind puts them into a Disturbance, and Commotion, therefore Oaths are of great use in a Government, to fix and settle the Subjects of it.

But the most preposterous Creature of all is, he that can take the Oaths, and yet speak and act against the Government, that can deliberately in a Court of Judicature Swear Fidelity to a Prince, and with the next Glass of Wine mix his Confusion. It is indeed a thing much to be lamented, that Men can thus trifle with their Consciences, and I could heartily wish the Church of *England* could not be tax'd with the having of some of this stamp in her bosom. Indeed they would make far fitter Members for the Church of *Rome*, where Equivocation, and the palliating of a Man's Conscience is as much Tolerated, as speaking of Truth

is Commanded in the true Church of Christ.

I have now done with the two sorts of Men which my Text seem'd directly to point at, the Men that *seeing, will not see,* nor *hearing, will not hear, neither will they understand.* And I will now make use of the same Inference from these words to *you,* that our Saviour did to his Disciples, *but blessed are your eyes, for you see, and your ears, for you hear.*

I hope there is no body here but what is fully convinced of the continual Endeavours of the Romish Party against us, how close they are in their Contrivances, how eager they are in their Pursuits, and how Barbarous they would be in their Executions. Not to recount all their Plots and Conspiracies since the Reformation, let us but thoroughly look into this last contrived against us! How deep was it laid, and how far was it carried on? What Preparations of War did, as out of the Clouds, on the sudden appear to us from afar? And how secretly were their Combinations carried on here at Home? And yet, by the merciful Providence of God how happily and how strangely was

it

it prevented, even when it was just upon the point of Execution!

Plots and Conspiracies against the Church of Christ and Lawful Governments, prove often to be of the same Nature in the Political Body, as Boils and Tumors are in a Man's Natural Body; all the ill Blood gathers together, and there it frets and ferments for some time, and is very angry and peevish, till it digests and grows ripe, and then it is either lanced and probed to the bottom, or it often breaks of it self, and lets out the Corruption, and afterwards the whole Body is much the better for it.

Indeed we have great Reason to thank Almighty God for his Critical Discovery of this black Conspiracy that was now laid against the Person of our Sacred King and all his good Subjects at once: It was truly come to a full Head and Ripeness; and the Design, as it was Cruel and Tragical, so certainly would the Execution of it have been Universal, it had broke in like Wildfire amongst us, and none would have escaped its Wrath and Fury: And God, we cannot but confess, might have justly stood aloof from us in the

Day

Day of our Distress, and might have said to us as he once did to the Children of *Israel*, *So often have I delivered you from the hands of your Enemies, but ye have still provoked me more and more, wherefore I will deliver you no more.* But his tender Mercies have been far greater unto us.

And now what may God justly expect from us in return for this his Goodness to us?

1. That we should glorifie him by offering him Praise and Thanksgiving, and by *ordering our Conversation aright*, that he may still delight to shew us his Salvation.

2. That we should live quietly and peaceably under *Him* that he has placed over us as our Lawful Governour, praying to Almighty God that he would defend and protect him both against all open Violence, and against all secret Attempts; that he would guide his Counsels at home, and prosper his Arms abroad; that he would give *Him* a long and happy Reign over us, and keep *Us* in humble and due Obedience to him. Lastly, That he would *cleath all his Enemies with shame, but upon himself and his Crown may it flourish.* And this we beg for Jesus Christ his sake. *Amen.*

FINIS.

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